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Burning the trees which are to be made into the gongs.

In giving this account, my informant had in mind a Gong-Raising rite of the finest order, in which four different kinds of upright slit gong are erected. The four trees of the kind called *mes-mes* suitable for gongs having been selected, the next stage in the proceedings is for the Maki-men and members of the introducing "line" to go over to the mainland and to kill them by setting them alight.[1] For this purpose, the men of the introducing "line" pile faggots round their bases, but do not set fire to them. For this important act it is necessary to procure the services of an expert magician called *mara man*[2] (who may, so far as I know, belong to any "line") who, while setting them alight, sings to himself a secret song to chase away ghosts. On returning to the Small Island, a pig is sacrificed and the sacrificial signal (*asaren*, from the verb *asar*) is sounded on the old gongs. Magicians never work for nothing, and this one is undoubtedly paid, but I have no record in this case as to what number or grade of pig he receives. The day's proceedings end with a feast of the kind called *tamean*, provided for the men of the introducing "line" in reward for their labours and held in the *ghamal*, shared also by the Maki-men who are their hosts and whose wives have spent the day preparing it.

Year's interval, while trees dry.

The burning of the trees is followed by a year's interval, to let the sap that can no longer rise die down and the still standing trunks dry off.

Felling the trees.

When the year has elapsed, the first really hard work takes place, when all the men of the home-village go over to the mainland, and those belonging to the introducing "line" cut down the trees. This will probably be done on different days for each tree, and it will be remembered that before the arrival of the white man the work had to be done with stone tools. The scene is, however, very far from being one of pure drudgery, for while the members of the introducing "line" work, the Maki-men sing and dance round them the circular *Gong-Raising* dance, making the forest ring with their harmonious high-pitched voices interspersed with shouts.[3]

As this is but the beginning of the work of preparing the logs, no pig

[1] The proceedings for the manufacture of gongs is very similar to that for the manufacture of canoes, both being made from the trunks of forest trees, but in this respect they differ, since trees for canoes are not burnt.

[2] *Mara* = man, and *man* = magic.

[3] It will be noted, by referring to the account of the *Gong-Raising* dance given on p. 326, that the relative positions of workers and Maki-men are the same as those of the introducers and Maki-men during the all-night dance. The tree trunk, though still standing, is thus regarded as though it were a gong, and is in fact already referred to at this stage as *na-mbe*, "gong."

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is sacrificed on this day, nor is there any distribution of message-yams, but on their return home the workers are rewarded with a *tamean* feast held in the *ghamal*, in which, as always, the Maki-men also take part.

Trimming the felled tree trunks.

The next operation is the removal of the branches and trimming the outside of the felled trunks. This work is undertaken on successive days by men of each of the Vao villages in the prescribed order. While they are working, the men of the home-village, both Maki-men and members of the introducing "line," dance and sing *Gong-Raising* around them. Each day, when the work is over, while still on the mainland, the Maki-men lay out for the workers yams, coconuts and ripe bananas in a manner called *ra tu-tahu na-ram*, "we reward (them with) yams," and in addition kill a number of pigs for them, the number depending on how many workers there have been.

All this food is then brought back to the Small Island and taken by the workers to their own village, where it is eaten in a feast of the *tamean* variety. If the number of pigs is too great to be consumed by the workers, the superfluous flesh is sent as a present to other villages.

The pigs that were killed on the mainland were for food only, and therefore there is no sacrificial signal sounded for them. On returning to the Small Island, however, the Maki-men give the workers another pig, which they take to their own dancing-ground and there sacrifice, and for this sacrifice the workers sound the sacrificial signal ten times on their own gongs.[1]

Shaping the ends (ra lĭghor).

The next stage in the work is shaping the ends of the trunks, which by the trimming have now become transformed into thick logs. This work consists in carving, on what is to be the upper end of the gong, the pierced projection called *pilŏn* by means of which it is later to be dragged down to the shore, and undercutting what is to be its base for insertion into the ground. This work, not needing so many hands and being of a more skilled nature than the general trimming, does not call for the co-operation of other villages, and is carried out by members of the introducing "line" only, that is to say, the Maki-men's "fathers and sons." The day on which this work is done is called *ra lĭghor*, of which the verb *lĭghor* is usually used for "making fast a canoe," and presumably refers to the pierced projection by means of which the logs are later to be hauled. While the men of the introducing "line" do the work, the Maki-men dance *Gong-Raising* round them, and on returning home a *tamean* feast is provided in which workers and Maki-men both take part.

[1] The use of the number ten here is obscure, unless it refers to the Atchin type of Maki, in which the workers are divided into ten groups.

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ghamal) and the sacrifice of individual tuskers at the dolmen. This suggested parallel was not to my knowledge made by the natives, but results from an examination of the material after I had left the island, and the matter is one for future investigation. In any case, there is one considerable discrepancy, namely that while at Low Maki both types of sacrifice are performed on one day, in the Maki for a *ghamal* they form two distinct parts of the ritual separated from one another by an interval of several years.[1]

Part I. Erection and Consecration of the Ghamal

(*a*) Felling and transporting the centre-posts

Velal danced.

As for the big Maki rite, proceedings open with the dancing of *Velal* by all villages in rotation. Then follows the weeding of the dancing-ground, accompanied by the distribution of food for which no return is expected and the resulting feast of the type called *masean*, while at the same time message-yams are sent round to all the villages on the island with the announcement that the Maki for a *ghamal* has now begun.

As in the big Maki rite the next act takes place on the mainland, where trees are sought for the construction of gongs, so in the Maki for a *ghamal* it is on the mainland that the hardwood trees grow that are required for the construction of the great centre-posts supporting the roof. In the case of the existing *ghamal* at Pete-hul the trees used for this purpose were of the kind called *na-tor*.

Trees felled without burning by men of introducing "line." Special sacrifice and feast for first tree so felled.

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The trees are not burnt as they are for the gongs, but are felled while still green. The work is done by the men of the introducing "line." Separate days are allotted for the felling of each tree, and, after felling the first, workers and Maki-men all return to the old *ghamal*, where 100 attached-yams and lone-yams as well as numerous coconuts and other food-stuffs are laid out for the workers, and a crescent-tusker is sacrificed. These, including the sacrificed tusker, are all given to the members of the introducing "line," namely the Maki-men's "fathers" and "sons." These then return to the Maki-men a certain proportion of the yams, and both Maki-men and their "fathers" and "sons" cook and feast together in the *ghamal*, only the latter, however, eating the pig.

[1] Another possible discrepancy is that, though the Maki-men are themselves sanctified and take new titles and names on sacrificing at the dolmens, I do not know whether they are so sanctified also when the actual building is set up.